

THE FRIEND OF ARMENIA

(FOUNDED 1897.)

Organ of the Society of the "Friends of Armenia,
And Helpers in the Relief of Distress among Syrians and other Sufferers in the Near East."

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INTERESTING GROUP OF ARMENIAN CHILDREN.

FRIENDS OF ARMENIA

And Helpers in the Relief of Distress among Syrians and other Sufferers in the Near East.

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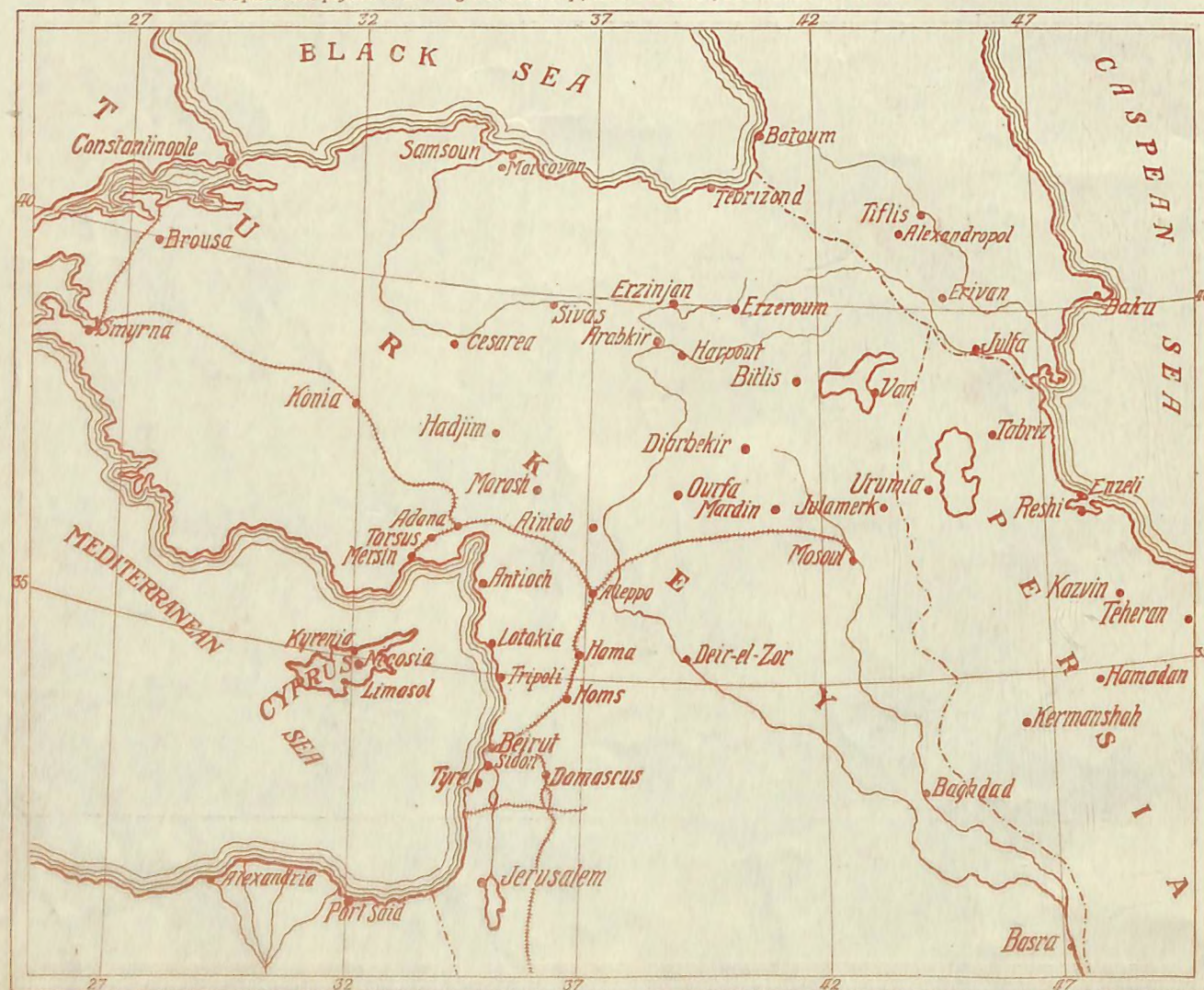
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Friend of Armenia.

NEW SERIES, No. 79.]

JANUARY, 1921.

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FOREWORD.

Dear Friends,

Another year has dawned upon the world, and we wonder if at the close of 1921 Armenia's redemption will be accomplished. At the early part of last year our dreams were of glorious changes for the Armenian people. For great things concerning Armenia we had looked to the Nations of the world. Events of great importance in the ruling, dividing and protecting of Armenia and its people, were expected, and 1920 was indeed an eventful year. But alas! the events were reversed, and we have been disillusioned. For, instead of peace, there has been warfare, and for reconstruction—massacre. These enemies of mankind leave in their train an aftermath of misery and affliction too pitiful to be realised. One can only imagine the deplorable conditions after such a protracted period of tumult and strife.

As we review the events of the last year it is forced upon us with vivid reality that two out of the three principal places in Cilicia, which were selected as prey for the Turkish Nationalists, are MARASH and AINTAB, where our workers so devotedly laboured for the orphans under their charge. In February the appalling destruction of life and property which occurred in Marash stirred the world as the cry of Massacre rang out! Then, in April, Aintab was besieged and suffering inflicted upon its inhabitants by the Turkish Nationalists. Lastly, came the Hadjin massacre in October, when, after a siege of eight months, the brave Armenians were forced to surrender the town to the Turks, and thousands of people were brutally killed, others wounded, and a very small proportion escaped with their lives. The remnant of survivors have reached Adana, and Miss Davies has given herself to the work of tending the wounds, physical and mental, of these sufferers. How the hearts of the Missionaries must be torn with grief as they witness such continuous suffering endured by the people they love! For the needs of the Armenians in the Near East to-day are as great, if not greater, than last year. Massacre has deprived the women of thousands of bread winners, while the number of widows and orphans has largely increased. Who will help to supply the wherewithal for the sustenance of the widows and the maintenance of the orphans? None of the Allies have accepted a Mandate for Armenia, therefore it is our task to care for part of the remnant of this Christian race.

Through all the conflicts of 1920 our faithful workers have been kept from harm. Both Miss Salmond and Miss Frearson held on to their posts of duty, despite siege and massacre. They are brave, heroic women, and we thank God for His care of them while surrounded by their enemies. At MARASH

Miss Salmond remains and writes of the 149 girls in our orphanage there. Communication with her is still very difficult, as will be gathered from her letters on page 3. That she is progressing after her accident is encouraging, and it is very satisfactory that she is able to control her orphanage work, though still reliant on the use of crutches. Every Christian has learnt by experience that following Christ means rough climbing. Miss Salmond has certainly had this experience, and her patience and trustfulness must surely be rewarded. The best way to assist her is to continue sending gifts for her noble work, for there is scarcely wood for fires or light for the dark hours to be obtained in Marash.

At Shimlan Miss Frearson and her family are settling down with hearts full of thankfulness for the new Orphanage that has been provided for them. Miss Frearson's large heart is eager to accept the responsibility of caring for more children. Who will answer the call of these helpless little ones, by pledging themselves to support an orphan for one year or more? It will cost, at present prices, £20 per annum as far as we can tell just now. These dear children are worth all the love and care we can give them, and the training given them now, will enable them to become worthy citizens in the future.

The situation at Adana is somewhat easier, and we rejoice in the knowledge that Miss Davies, Dr. Chambers and other Missionaries have been able to get outside the city. We are confident that the roads have been opened between Tarsus and Adana in answer to the cry of God's children, who have continued their intercessions for the Armenians there, as well as for our workers. A little south of Adana on the coast, there are four villages, Durtyol by name. Here there are congregated a mass of Armenian refugees numbering about 4,000, a few being Hadjin survivors. Of this number 700 are orphaned children. Miss Davies says she feels it is a call from God to take some of the orphans and start orphanage work for them there. The Committee have therefore promised Miss Davies the sum of £1,000 per annum to support as many children as possible for this amount. How we wish we could safely promise her a larger sum, but, for the present, our obligations are such as will not permit us to do so. If any friends would definitely promise any amount per annum to support one of the children under Miss Davies' charge, we shall be extremely grateful, and we would ask Miss Davies to send the name and age of the child so that these particulars could be passed on to the patron. Will members of Churches, Sunday Schools, and Young People's Organisations specially remember these unfortunate children, and, where possible, collect

on behalf of a special orphan? Such efforts will be well rewarded and will not be in vain, for the influence of our Mission helpers on the children thus rescued is such that their Spiritual welfare is considered equally with the training of the bodies and minds. This is the work which enables the people to stand the test of persecution and pain, and which will count in the future when Armenia takes her place among the nations of the world.

Amounts received during 1920 are as follows:—

For General Relief and Orphans	£9,152	4	8½
Sale of Armenian Embroideries ...	1,725	3	11½
Special Grant from "Save the Children Fund" ...	3,740	0	0
Total	£14,617	8	8

The following is a summary of remittances for orphans, relief work, and in payment of embroideries:

	£	s.	d.
Adana: Relief Work ...	705	16	0
Adana Orphans ...	1025	7	0
Adana: Cotton Sheeting & Medicines	158	1	5
Adana: Mission Helpers Salary	187	10	0
Adana: Mission Helpers travelling expenses from London to Adana	58	17	6
Adana: Mission Helpers cost of outfit, etc.	62	4	5
Aintab: Relief Work ...	50	10	0
Aintab Orphans ...	366	5	0
Aleppo Orphans ...	100	0	0
Antioch Relief Work ...	200	0	0
Bardizag Orphans ...	287	0	0
Bardizag Relief ...	14	3	9
Beirut Orphans (Shimlan) ...	1975	0	0
Beirut: Repairing Orphanage ...	200	0	0
Beirut: Mission Helpers travelling expenses from London to Beirut	58	3	0
Beirut: Mission Helper. Partial cost of outfit ...	7	14	6
Beirut: Mission Helpers Salary ...	50	0	0
Beirut: Payment of Embroideries purchased ...	79	9	1
Brumana: Support of a Nurse for Hospital work for six months ...	30	0	0
Brumana: Relief Work ...	25	5	0
Brumana: Spoons, knitting machines, velvet, linen, thread, canvas, school books, etc.	348	15	4
Caucasus Relief ...	1120	0	0
Caucasus: Linen and thread for Handkerchiefs ...	48	6	0
Constantinople Relief ...	115	5	0
Constantinople: Payment of Embroideries purchased ...	950	7	4
Durtyol Orphans ...	250	0	0
Hadjin Relief ...	151	0	0
Hadjin Orphans ...	6	0	0
Jerusalem: Armenian Orphans ...	110	0	0
Linen and thread for Industrial Work	249	7	10
Marash Relief ...	320	0	0
Marash Orphans ...	464	10	0
Marash: Mission Helpers Salary ...	260	0	0
Marash: Mission Helper. Special gifts	3	0	0

Carried forward £10,037 18 2

	£	s.	d.
Brought forward	10,037	18	2
Marash: Mission Helpers' Travelling expenses for return to England	200	0	0
Port Said: Final payment for goods purchased from the Camp ...	259	8	11
Tarsus Relief ...	252	0	0
Tarsus: Mrs. Christie. Special gift	100	0	0
	£10,849	7	1

Through the kindness of friends we have been able to send in addition to the above amount, 53 bales and parcels containing 1,595 miscellaneous garments for men, women and children, including blankets, quilts, sheets and toys; the value of these parcels being £290 16s. 3d. We offer our hearty thanks to all the friends who have responded to our appeals.

Many of the refugees know of our work, and are depending on what funds we can send them. We, in turn, depend on the continued generosity of our faithful subscribers to whom we still look with confidence for further help. We must not fail the Armenian people, and we are assured that you will not fail us.

Yours gratefully and sincerely,
MARGARET RUSSELL,
Secretary.

A USEFUL GIFT.

In our last issue a letter was printed in which the need of a camera was mentioned. One of our readers kindly offered to send us one for Miss Davies' use, and this offer was gladly accepted. Fortunately, at this time, our new representative, Miss Coomber, was just starting for the Near East, and it gave her much pleasure to take this camera with her. We know it will be instrumental in helping forward the cause of Armenia.

Now another reader has also kindly offered us a Kodak No. 3, which we shall be sending shortly to one of our helpers. Will both friends kindly accept sincere thanks?

DEPARTURE OF A NEW MISSION HELPER.

On December 9th Miss Jean Coomber left Victoria Station for Paris en route for Beirut, where she will join Miss Frearson and assist her with the large "family" of orphans. Miss Coomber offered her services to the "Friends of Armenia" in the Spring of 1920 and was accepted. She patiently waited until the last month of the year, when the way opened for her to take the journey to Beirut. The desire of the Committee is that Miss Coomber should stay with Miss Frearson, who will initiate her into the Orphanage work, until it is safe for her to travel to Adana to join Miss Davies. She has gone out to be Miss Davies' helper, and we are confident she will be of great use in alleviating the sufferings of the refugees, and in caring for the helpless, homeless little children. Miss Coomber will not be quite strange to the work in the Near East, as she was a Missionary in Palestine for five and a half years, and the experience gathered during that period will be invaluable to her in the work she has now undertaken.

Marash News.

Marash, September 29th, 1920.

Received 12th November, 1920.

My dear Miss Russell,

Your most welcome letter of August 19 is just to hand, and I hear there is a chance of a Caravan starting for Aleppo who may take this. I wrote on the 6th but it is still by me. I have also a duplicate of yours of April 23rd. Two A.C.R.N.E. workers arrived here all so unexpectedly for us on the 23rd, and they brought in news and letters, although the officials did their best to keep hold of the bag containing our mail for three months and more, but we think we have got all, and I am specially grateful for this one with £100 cheque, and many thanks for the £200 you have sent to Mr. Peet in April; also for what you have sent to Major Nicol in Beirut for me whenever we can get has for this people. They ask and ask and think that

Yes, Santooht Davityan is the young woman I hope to bring with me. Will any of her old friends be ready to receive her? She will need to be supported, and that is a big question I know, but she is worth helping.

With many, many thanks to all of you, and be assured that I am kept in peace and wait God's time, knowing He will open up the way for me as He sees best and how!

Ever yours sincerely grateful,

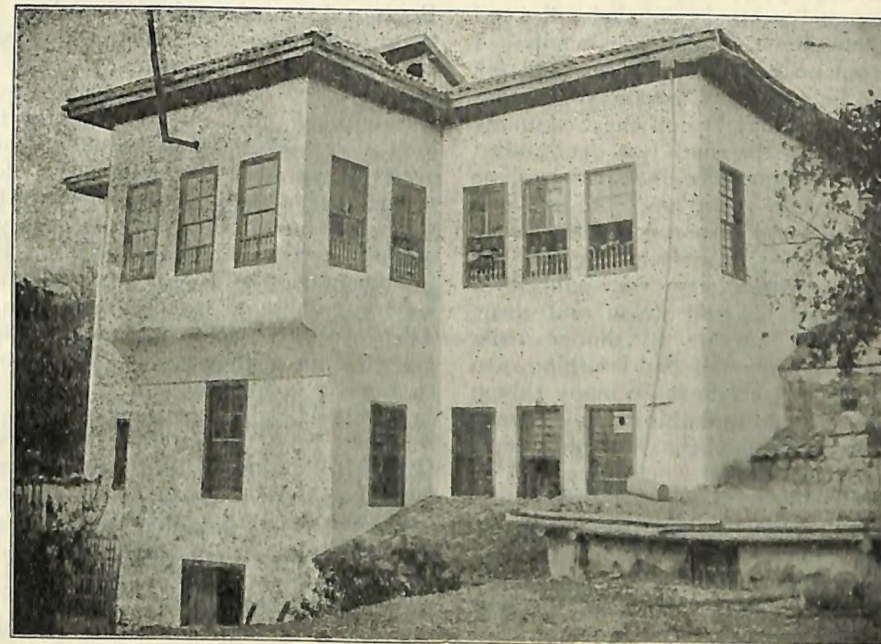
AGNES C. SALMOND.

Marash, November 10th, 1920.

Received Dec. 20th, 1920.

Dear Miss Russell,

I remember that my last note was written Sept. 29; I have nothing from you or from anyone since. N.E.R. had a caravan from Aleppo some days ago, and there is a hope that it will return. They had



EBENEZER ORPHANAGE, MARASH. Note the Orphans at the windows.

away; but as you will have heard from dear Miss Davies it is at present impossible. But, dear friend, your prayers I am sure are answered, for although I am unable to walk alone I can attend to my work to a degree, and the coming of Misses McIntyre and Reid is such a help and cheer for us. Thanks for the Relief money; we dread the winter; the burnt houses remain, no effort can be made to restore them, and many depend entirely on the work the Americans can give them, so they can earn just enough for bread. I cannot detail the distress we see, but we are grateful for what you do and for all the orphan boys and girls who are as yet under our care. Our rooms are packed, and we have to use the same rooms for School now, and we have been unable to take them out of the city for a breath of Mountain air, but they can sometimes go to the back of our house for half an hour or so, and that is a great deal. I wonder what the near future we surely know; perhaps it is better that we do not.

letters and parcels, etc., etc., but not one little thing for me. Of course, I understand that they represent a big Association; of course many of their letters were old, April, May, etc., and we all long for some more recent news; in fact, we long for the road to open and permission for us to travel or to write. I cannot but think that our Government is doing something, and that we will not be allowed to remain always penned up in this out-of-the-way corner. It is wonderful how much the few Americans here do; but for their efforts all these Armenians must die, and doubtless that is the wish of those in power. I am now in my own Orphanage house and have 149 girls, and manage with Miss Wheeler's help and yours to keep them in food and some clothing, but it takes much more at the present rate of exchange and the tremendous high prices; £12 will barely pay expenses. I am tired of this constant strain of trying to make ends meet. The sum of £100 you sent for personal use I

cash at £75. I have not bought any new garment for years and just mend the old, and am thankful that I had some stock to fall back on. I am rich as compared with these Armenians who lost *everything*. Oh, it is an indescribable condition, and as yet there is the uncertainty of their future. Are they to be allowed to remain here or will they be again removed? We feel that some change is being made, although it is only rumours that either buoy us up or let us down to the depths. We try to have schools but paper, etc. cannot be had nor can books; it is most pathetic. Some of the girls brought me one leaf of a Bible from which they were learning their lesson. Our dishes are in these years broken, we cannot replace them, and wood for fire is exorbitant and hard to get, for no Armenian can go to cut it from the distant forest. Light! you would laugh to see the small lamps I use, just enough to dispel the dark. But I am thankful we have no severe sickness, though we have two Tuberculosis cases and many with bad eyes, and others in need of more nourishment—more sweetness in their diet. I wish I could give them some sugar occasionally. I do not get about except on crutches, but they all tell me it takes time, and being so far advanced in years recovery from such an accident is not easy; but my desire and plan is that when the roads are open and a measure of safety, to find some way of reaching some sea-port. At present I can make no plan but just commit my way unto the Lord, assured that He Who has guided us all the past will not leave me in my old age. We have had rains and some very cold days, but to-day the sunshine was bright, warm and clear, and I sat on our verandah and ate my dinner while the children all around were playing and laughing; so good to hear that sometimes. I have so many things I want to know about friends and things in general, and you and your work in particular. I would like to be remembered, especially to the Committee and in gratitude for their permission for me to bring Santooht Davityan—some way will open for her to go with me. I do not know where I am to live, though I think it must be in or near London. If I can only walk I can yet do other work. Tell all that at present the best way to address letters is to Major Nicol, Near East Relief, Beyrout, asking him to forward via Aleppo. I hope this may reach you and find you and all my friends well.

I am,

Yours very sincerely,

AGNES C. SALMOND.

Miss Frearson's Work at Shimlan.

FROM MISS FREARSON TO A FRIEND.

Shimlan, October 13th, 1920.

Dear Friend,

Just a few lines to let you know that we are settling in and feeling truly thankful to God for His great and wonderful love and goodness to us. This place is BEAUTIFUL. Not as convenient as our old home, and

no place in the ground is large enough for all the children to play at once, but we are on the end of the small village and so can take the roads for play and walks. No place near us is large enough for a play ground, for gardens and roads are all on terraces. I have been able to hire two small houses near us which greatly help, and one is being lent us rent free by a Syrian teacher. . . . Foods are very high, and we shall be grateful if you have any money ready if you will send it to the N.B. of E. At present this is the best way. . . . I shall be obliged to get more beds before Winter comes. You remember the Turks stole them all but 56. The children roll in a cotton blanket and the floors are stone. Several of the children have got colds and coughs since they came here—the change was great, but it is much healthier. . . . Yes, indeed, God has been most gracious to me. There is so much work to be done, and day after day I work hard, yet am feeling very well, and eat and sleep well. It is all God's great goodness. . . . Whenever I go down to Beyrout I am obliged to give three parts of my time there to helping Armenians in difficulty. They are to be pitied. I could talk to you for hours if we were together. . . . They are willing to turn their hands to anything and one is thankful to lend a helping hand. . . . Miss Davies writes from Adana: "The situation is very serious. We do not know any moment what may happen. Severe fighting and bomb throwing has been going on every day. A special all-day prayer-meeting asking for wisdom and guidance was held yesterday (Sept. 26). Many are leaving. Things at the hospital are pretty black." Then she says she will be so glad to have two of my girls if I am willing to send them and they are willing to come in such times.

I am very full of various kinds of work; am helping refugees from the interior to get passports to go to U.S.A. Poor things, their difficulties are MANY. . . . but when one hears of the awful straits they have got to in Aintab one longs for them all to get out. Letters came pleading for wheat. The N.E.R. sent 400 sacks of wheat. The French did not find room for it when their convoy was going, but later the Armenians ran the risk of going seven hours journey for it, for they said "we are dying any way; it matters little whether we get killed on the way by the Turks or die of hunger in Aintab"; and in this way, by losing a few of the men, they managed to get the 400 sacks into Aintab, but how long would it last for 9,000 people? . . .

After we left Aintab Miss Foreman was obliged to take more children, and now they have decided to send them down to me—120 there are—so I am going to make a speciality of training cooks. We shall also continue the drawn thread and lace work. . . . Now that we have got to our settled home we are buying in our winter stores, and oh! the prices! In my early days we thought native butter fearfully high one year when it went up to 17 piastres for a rattle. Now it is 126! . . . Shimlan is a lovely place. . . . it is much more healthy than Beyrout, and I feel very thankful that God has given us such a beautiful home. . . . we are hoping to get an oven in the village that the children can bake our bread. The children will earn olives by picking for those who have gardens. Several girls with relatives in America will be going, for money has been sent for travelling. . . .

[In response to the need of blankets mentioned in the above letter the Secretary was instructed by Committee to order and despatch to Beirut 125 blankets for Miss Frearson's orphans. The blankets should be there by the time this magazine is in the hands of our readers.—ED.]

November 12th, 1920.

Dear Miss Russell,

How I wish you could have been here to fully understand how I felt when I got your letter telling of the handsome gift sent through the kind thought of the "Friends of Armenia" for us. I had taken 63 orphans that had been received into the orphanage building after we left Aintab; they did manage to give them food which was what they could not get in their own places, for they are all full orphans. Some had been adopted into families, some had lost their mothers after we left. Those who had been adopted were such a burden on the families who had taken them that Miss Foreman decided it was only right that they be provided for by other funds, for the foster parents did not have enough to eat for themselves and their own children. Then there were so many other people needing help that Miss Foreman did not know what to do with them, so I offered to take them, and they were sent to me. I planned to write about these children while awake during the night. Next day I received your most welcome letter! My heart was too full to speak my gratitude, but the loving Father knew what I wished I could say, and I thought "if only the 'Friends' were here, how I could tell them what this money means to us all." Shewing so plainly the deep, deep love of our blessed adorable Lord. It was a means of spiritual help to my soul, and I trust it will be to many others who will share in it.

Since we got it I have received a telegram asking for names of three hundred children and ages. Am sending also wondering whether you have some kind thought to send out some clothes. If so, I scarcely know what to say, for they are MOST welcome. What reached us were a boon. I helped myself to some woollen stockings, for I had none, also a coat and skirt which I wear for my best, navy blue they are. The woollen jerseys were given out at once; we got these two weeks ago. I do not know when they were sent, but they had evidently come from Victoria Street. I wish I could send a few lines to each kind donor of them and let them know how we are using them. This week and last we have been busy taking our mattresses to pieces and taking a little out of each one, so as to get one or two more; it is astonishing what one can do when God opens our eyes to see how we may economise.

I am delighted to hear that Miss Coomber is to come to me. I have heard a lot about her, and am ready to give her a very hearty welcome. I hope she will be here soon. She will be lovely company for Mrs. Shepard also at meal times, for I am so busy in my work that I fear she at times feels lonely. It is a great joy to us just now to have Mr. and Mrs. Martin of Aintab who are returning from Canada to their work. Neither of them are young or too strong; it is so good of them to return. Mr. Martin has been given a D.D. degree while away this time. We hear

that with the exception of scarcity of food and fuel Aintab is not so bad just at present. Dr. Chambers of Adana has been here for a few weeks requiring medical care; poor man, he looks as though his heart was broken. He has had a LOT to bear. While here his youngest daughter came from U.S.A. She is to work in the Y.W.C.A. in Adana. Miss Davies has a pretty stiff job before her, I think, to get the hospital back into its old position in the eyes and esteem of the people. She asked for one of my girls to train as a Nurse, so I sent one by Dr. Chambers. I must close now for callers have come. From last accounts of people who have come from Marash to Aleppo there is some hope that the way may open before long.

KITTY FREARSON.

December 9th, 1920.

Dear Miss Russell,

Have just received your letter in which you mention no letter being to hand. I cannot tell why it is the letters take so long to reach you, for I still hope they will, at least some of them. I write frequently to you and the last one I registered, and think that when sending from here for a while will do so. This I expect to send by another way. I sent the names and ages of the children you asked for, and our thanks for the generous gift. Again I have to thank you most heartily for the second present that has come of £50. At present we have 151 children in the Orphanage and are expecting fifty more any day. I have been asked to take these because they have no one to look after them. Then I was begged to take 300 of the 1,500 that are in Aleppo; am waiting to know what can be done. We ourselves are not yet properly settled, though we see a little more daylight every day. I ought to say that the girls are leaving us every week, I might almost say every day, for I am making a speciality of training servants, and the demand is greater than the supply because of the time it takes. When the people are supplied we shall of course be at a standstill almost, for I hope they have gone to stay. I try to write you every fifteen days. Am looking forward with great pleasure to having Miss Coomber; am going to meet her when she lands.

KITTY FREARSON.

Relief Money Safely Received in Antioch District.

Yoghoun-Olouk, Souveidie, Antioch, Syria.
10th November, 1920.

Dear Miss Russell,

I mention gratefully that in answer to my letter of April 27th, you had, in accordance to the decision of your Committee, sent me a cheque for £200, to be used for the alleviation of the suffering of my people. The cheque was received here duly, and I had immediately written to you to acknowledge its receipt. The cheque was sold in Antioch, but owing to the insecurity of the way, we could not bring the money to our village for a long time. I am glad that it is quite safe at present. The money was distributed to

the needy, not giving more than six silver piastres to one person at one time. They all send you their deepest thanks through me.

I am sorry that the present state of the people is no better than what it was when I wrote you first. The present state is tragic enough, and the approaching winter is more dreadful. It is the season of sowing here at present, but the pity is that few people are being able to sow, because the people in general had no money to buy the necessary seed. And their are some who cannot afford to give time to till the ground and sow, even if they could get the seed, because they must do something to get their daily bread. A number of oxen have been secured in each village now, although they need many more. It would be a help on the line of helping the people to help themselves, if some money could be used to help them sow their fields. This can be done more easily for millet which is sown in the spring, because a small quantity of millet is enough for seed for a large area.

"Friends of Armenia" have been always our real friends, for that reason at the time of our distress we cannot forget them, because we believe that they too will not forget us. We hope that this miserable state, which is the result of the political state of the country, will not last much longer. May we not trust that you will not refuse to give us whatever help you can till this exigency is past

Respectfully yours,
DIKRAN ANDREASSIAN.

Appeal of the Supreme Patriarch of all the Armenians to Christian Humanity.

At the moment of hope to enter into liberty the Armenian people which have striven during the world war beside the peoples of the Entente against the common enemy now sees his insatiable adversary invade his country. Weakened, famished, suffering, the Armenian people sees itself abandoned at the present hour to the enemy which desires their total destruction, and of the Armenian State, as well as the suppression of the faith of the Christian Church in the East. In the name of the Saviour I appeal to Christian humanity to save the rest of my people in Armenia, in providing for it the necessary help, moral and physical, until the time that it may be able to renew its scattered strength and be in a condition to defend itself.

(Signed)
George 5th

Catholicos and Supreme Patriarch of all the Armenians.
Erivan, 12th November, 1920.

News from our Representative at Adana.

October 27th, 1920.

c/o Mr. Wilson,
American Mission,
Mersine, Cilicia,
Asia Minor.

Dear Miss Russell,
We are all feeling very sad as we have word that

Hadjin has fallen; the Turks now hold it after the poor Armenians holding out for eight months. There has been a state of mourning here all the week, and all are feeling it dreadfully. Three men arrived here who had escaped from Hadjin, and they have terrible tales to tell us of cannons dropping all over the place, then the entrance of the Turks and a general massacre, then of the town in flames. Now later news comes to say that many women and children have escaped and are just five hours away from Adana but are unable to walk the rest of the journey as they are worn out and lame. I have been preparing some of the clothes you sent, and am so glad to have them. I have also told the Armenians here that we can count on your sympathy and help for these poor stricken fugitives. Already the need is great here, and to think of other refugees being added is appalling. May I count on you for £500! It seems there are hundreds of them hiding in the mountains, trying in some way to get to Adana, and of course they will come destitute of everything. It is so disappointing



MISS DAVIES AT THE BEDSIDE OF A PATIENT.

after all this time to be in a worse state than ever. One cannot understand it. What would these poor people do without such friends as you have proved to be to them. I always tell them about the "Friends of Armenia" when they are tempted to feel forsaken by all the world. The first thing will be to supply them with food, then, as the winter is coming, with beds and clothing, and everything is so fearfully expensive. I will let you know as soon as we get more detailed accounts. How I long to be able to give you good news, but I wonder when that time will come, let us still hope and pray for it. Are you getting my letters? I do hope so. I have not yet heard from you. How I long to know how things are going on with you.

Everyone is so kind that it is an inspiration out here. I pray that I may be worthy of it all. Remember me to all the dear friends; I count on their prayers.

Yours very sincerely,

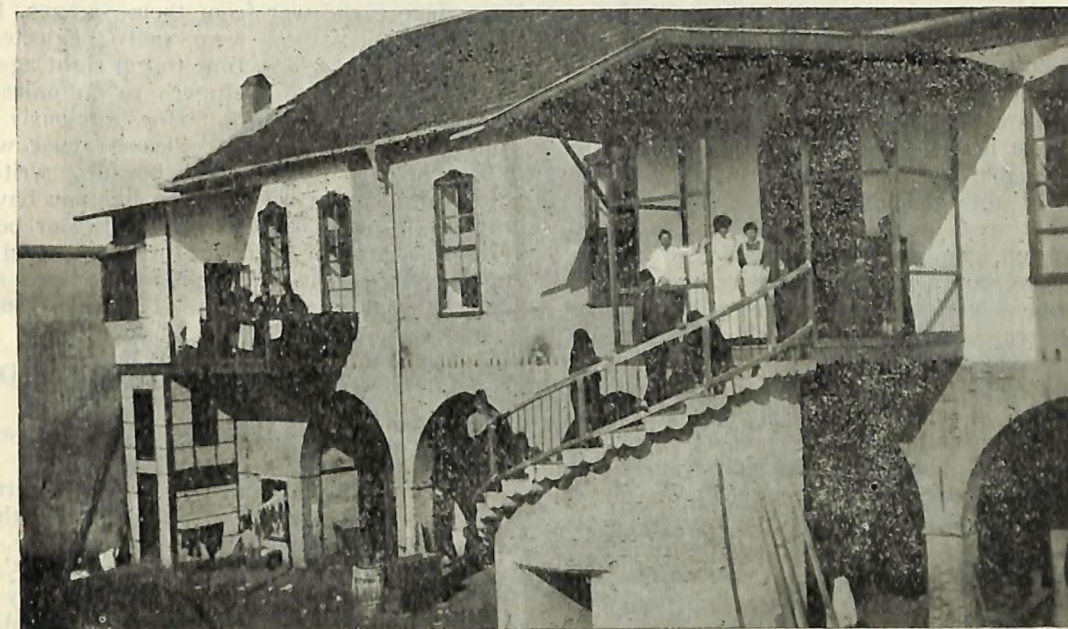
ANNIE DAVIES.

November 1st, 1920.

c/o Mr. Wilson,
American Mission,
Mersine, Cilicia,
Asia Minor.

Dear Miss Russell,

Your two letters 6th and 13th of October arrived this morning and gave me great joy. One to know that you are sending Miss Coomber to Miss Frearson in readiness to her joining me, the other the news that you have sent £700 for me to use for the poor Armenians. You will see by the enclosed that I ventured to ask you for £500 for the poor needy Hadjin people who have passed through such tortures. It was with fear and trembling I asked for it. How weak it showed my faith was, for I have proved that the Lord put it into your hearts to send more than I asked for. I will certainly use it all for orphans,



THE HOSPITAL, ADANA.

mostly among the Hadjin children who are coming into Adana looking so exhausted after their siege of eight months; and oh, the horrors they saw as they fled from that town!

I am so glad to know Miss Coomber will be with Miss Frearson as she will be in touch with us, and will also get on with Turkish; it will be so nice to have her. I hope it will not be very long before she will be able to come. God is so good and I feel so full of thanksgiving and praise. I am praying for guidance as to how to best distribute the money and also for clear light about the future. Thank you all dear friends for your love and sympathy and kindness, and may He prosper the work of your hands. I am proud to be your representative and may I be worthy of it. Am glad to know of the sheeting; I will arrange with Major Nicol how to send it. We have many of the Hadjin wounded men in the hospital, all wounded as they were escaping.

November 2nd.

Now I am writing this on my way to Tarsus, for the way is opened once more. I am part of a French convoy; one car has broken down and gone back to Adana, so we are waiting on the road. I am anxious to know conditions in Tarsus and to see the Neilson's, and hope we may get back in safety this evening. If possible I will finish my letter there and let you know about Tarsus. It is good to feel one can get out of Adana, and hope it will not close again. We are expecting Dr. Chambers back from Beyrout this week and expect lots of news with him. I am very, very busy, and long for more time to write.

November 4th.

Got back to Adana safely; found the Neilson's well. Mr. Neilson is most anxious for me to start an orphanage and industrial work in Tarsus, directly

I am free from the hospital. It still appeals to me greatly. It seems to me just the place, so am waiting for Dr. Chambers to talk things over with him. Am writing to Miss Coomber a note of welcome; so glad she is on her way.

Yours very sincerely,

ANNIE DAVIES.

New Orphanage Work at Durtyol, near Adana.

December 7th, 1920.

c/o Mr. Wilson,
American Mission,
Mersine, Cilicia,
Asia Minor.

Dear Miss Russell,
I expect you will have heard of the letter which I

wrote to Miss Wallis, telling you about our proposed visit to Durtyol. Now I am writing in one of the beautiful orange gardens of Durtyol, and oh, how I wish you could have been with me these few days, for I have seen so much which would deeply interest you. In the first place, as you know, Dr. Chambers, Miss Webb and I came out to see about the orphans who are here and to plan something for them. There are refugees here from 17 different places; 1,000 are from Hassan Beyley, 150 from Hadjin, others from Bagtche, Kharne and different places, making altogether about 4,000. Among these there are over 700 children (orphans), and these the people are begging us to care for. Dr. Chambers, Miss Webb and I, after seeing the condition of things, and finding that one can get to the port of Alexandretta in an hour, and the fine situation of Durtyol for an orphanage, feel that this is the most suitable place as well as the most needy for permanent work among these poor down-trodden Armenians, and I am glad to say that through the kindness of Dr. Chambers, the Protestant people of Durtyol have offered their native church and Pastor's house to the "Friends of Armenia," to be used as an orphanage. Dr. Chambers feels that I must be released from the Adana hospital as soon as possible and come here to make a home for as many of these children as you feel you can undertake the responsibility of; he feels that it will be easy to get someone to take my place in the hospital now that I have got it into working order, whereas there is no one who could do the work here except myself just at present. If I could have Miss Coomber here with me we could not only take care of the orphanage, but could give work also to the hundreds of refugee women as well. Dr. Chambers feels that this is a splendid place for the "Friends of Armenia" to take up as there is no other missionary here and no one else is doing anything for the poor people here, and because it is in Cilicia itself, not like Port Said where, in the nature of things, it could only be temporary for Armenians. As the two buildings now stand I could take 45 orphans; they could sleep in the church, Miss Coomber and I could have the house, and the store rooms, etc. would also be there. Looking through the two places this morning Dr. Chambers thinks that with an outlay of £250 the two places could be made to accommodate 80 children. I will leave it to you as to what you think best, and as to how many children I am to take, also if you are willing for the improvements for the accommodation of more children, kindly let me know, but as the buildings have been offered to me, and the need is great I do feel that it is a call from God to rise up and meet it. The people express their deep gratitude for all your help and kindness. It means much to them that you at home are thinking about them, helping and praying for them, and now that there is hope for them that the children may be cared for, they are overjoyed. I know you will not disappoint them. There will be very much for me to do in preparation if I am to do this work, such as the making of mattresses, children's clothes, sheets, etc., without which we cannot begin, so that I shall be very grateful if you will let me know what your wishes are as soon as possible. I am eager to begin, but the Lord will show the right time and lead you at

home and all of us out here. Let us all work with a single eye for His glory and the coming of His Kingdom, then no mistake will be made. I wish I could describe Durtyol to you, but Miss Wallis will be able to do so as she has been here; it is full of orange trees from which the people make their living. It all looks like a lovely garden; the sea is near to us and the mountains are on one side, so that the sea breezes and the mountain air make it a delightful place for children; it certainly is a lovely spot. There is a nice piece of ground given to us enough to grow our own vegetables which will help considerably. I am also aspiring to buy a small orange patch after a little while; this would cost about £100, and would help to make us self-supporting. All sorts of work would open up here. It would be your very own, and besides saving the children, it would mean a wonderful opportunity for work among the refugees. Durtyol is made up of four villages. They made their living before the war from their oranges, but during the deportation they were sadly neglected, and of course will take a little time to get right again. There is very little for the refugees to do unless we give them some kind of work. How anxiously I shall be waiting for your answer. Please excuse writing and untidiness of letter as I am finishing writing in the station, not a nice clean station like you have at home but am sitting on a mud heap with our bedding and various packets of food for the day around me. We may have to spend the night in the open as there is no room to stay. With kind regards to you all.

Yours sincerely,

ANNIE DAVIES.

December 10th, 1920.

Dear Miss Russell,

I reached Adana to find your welcome letter waiting for me. Hope I do not bother you with so many letters, but know how interested you are, so I like to keep you posted up. I am spending £400 of the "Save the Children Fund" money to buy stores for the Durtyol children (I mean the refugees), and with the remaining £300 I will buy material for underclothes and dresses for the girls and suits for the boys. I can buy these from the Near East Relief people who are about to close down. If the "Save the Children" Committee could see, these children they would say it was rightly spent. I shall buy wool for them and have vests made for the children. How dear Mr. Brooks' kind heart would be touched to see these poor children, and what a privilege it is to help them. May you at home be richly blessed and all of us work together for the highest good of these poor people.

Yours sincerely,

ANNIE DAVIES.

A Visit to Durtyol and Euzerli.

Just after daylight on the morning of Oct. 20 Sisag Ef. Manoogian (a "Y" worker) and I took

the train for a visit to Durtyol and Euzerli. After fourteen months, without a single night outside of Adana, and especially after the imprisonment during the strenuous weeks of siege, there was something of excitement and mild adventure in being again free to travel at will.

Even the Adana station looked unnatural with its barricades of sand bags, while our armoured train, with soldiers to guard us added to the feeling of adventure. Bent steel rails lying by the side of the track, newly repaired bridges, wrecked village station houses, surrounded by wire entanglements, nothing left but walls and roof, where the train made no stop, and where no human being was in sight, broken telegraph poles festooned with pieces of wire,—all bore witness to the terrible events of the past few weeks. In every case the wire entanglements surrounding the station houses was hung thick with old

Our ride next morning was in a box car, with a dilapidated barricade of sand bags still in evidence. We were glad to use one as a seat, while the contents of several were scattered on the floor with other debris, and several others lined the sides of the car. The same desolate loneliness of the previous day! The telegraph wires cut, some of the poles upright, others lying by the side of the track. No human being in sight. Part of the way the soldiers on our train stood ready, rifles in hand.

One stop, at Erzin, and finally, after about two hours we arrived. To be sure, it was only a mud hole, with only a little station house in sight. We were told the refugees sent from Adana had spent three nights here in a hard rain storm. The remains of their pitiful attempts at protection by booths made from the wild myrtle growing near were much in evidence. Everywhere was slimy mud, and we could



DISTRIBUTING RELIEF TO REFUGEE CHILDREN.

tin cans, a new kind of burglar alarm. I was assured that a touch anywhere on the wire would set them jingling.

Only two stops were made in the four hours between Adana and Toprak Kalla where we were to change cars for Durtyol, and only one human being did we see outside the vicinity of these two places. This one exception was an old Turk riding a forlorn work-horse, with a white rag hanging from a pole stuck upright in his pack saddle. As the train moved along we were impressed by the scores of threshing floors where the cut wheat had been left to rot in the sun and rain.

We were disappointed not to find a train through to Durtyol that day. Most of the rooms in the station at Toprak Kalla being occupied by soldiers, I was glad to be allowed to curtain off one corner of the office, while Sisag Ef. shared a box car with six other men.

only wonder how they survived. We were glad to find a place in one of the wagons employed in bringing French goods from the sea-shore to this point, a distance of about two miles, and from there it was easy to find conveyance to the village, two miles further on.

Reaching Euzerli just before noon we found the preacher, Mr. Berberian, busy selling Relief flour. Such men as he it is a privilege to know. He is preacher, doctor, relief worker, general adviser to the whole village, respected and loved by every one.

The money from the sale of the flour is used in giving employment to the people, keeping them alive, and at the same time not pauperising them. Durtyol is about a mile distant. The people of these two villages have been shut up, unable to go to their fields to work, and much of the time cut off from the outside world for a year past. The severe cold last winter destroyed a large part of their oranges and

cut off this year's crop entirely. These are their main dependence for support. Consequently, even now in October there is shortage of bread. How they will live for the coming year I do not know.

They have also been under attack from the Turks for months. Just now the situation in this respect is considerably relieved, but they are still constantly on the alert. One day while we were there firing was heard in a near-by Turkish village. The Gregorian priest of Euzerli, while calling on me, said he was teaching a class at the time, but seized his rifle and ran to see what it meant. This alertness of the people is a danger. Many of them are without work and without proper food. When we were there relations were improving, and the Turks who had left their homes in Chi (the Turkish part of Durtyol) were returning. But one fresh attack, or one new murder of an Armenian and the fight would be on as hard as ever.

The railroad connection with Adana, and the sail-boat connection with Alexandretta have been newly re-established. If these can be kept open the situation in every respect will improve.

The difficulties in these two places have recently been immensely increased by the addition of about three thousand refugees to the original population. Eleven hundred came from Hassan Beyli early in August. Driven from their homes under fierce rifle fire they fled, most of them on foot, three hours to the railroad. They were obliged to leave a wonderful crop of grain in the field just ready to reap. Their gardens were full of vegetables. They say they had planted the whole mountain side. Their houses had been newly repaired with relief money, they having returned from exile only a year before. Most of them again lost everything, many even the little pack they tried to carry on their backs, arriving in Durtyol with only the clothes they were wearing. We found them in a pitiful condition, some sleeping on the bare ground with no covering.

All empty houses, porches, orange store-houses, every available place was filled with these refugees. These store-houses have not been repaired since the exiling six years ago, and consist of four walls, earth floor, and a leaky roof. The doorways and windows are simply open spaces.

After places had been found with much difficulty for these 1,000, while the people were unable to find work, shut in by hostile Turks, nearly 2,000 refugees from Adana were added to their number. The situation is tragic both for the poor people of these two places and for the refugees. The responsibility of providing shelter in both places is put on the people of the place, the part of the Government being simply to send the refugees and command that it be done. Houses of one or two rooms are crowded with two, three or four families.

The real inhabitants of Euzerli number 550. Their portion of the exiles from Hassan Beyli was 400, and later they had to provide shelter for nearly 600 of those from Adana. A house of one room I saw was occupied by three families. The number seemed to be measured largely by the floor space for sleeping. It was distressing to see many sleeping on the damp ground, with only a straw mat or half a blanket under them. These villages are between the mountains and

the sea and have much rain, so the ground is very damp. In one house I found a boy sick with malaria, his only bedding a single blanket in which he rolled himself. Though the thermometer does not register low, yet it seemed cold as well as damp. The people not daring to go out of the villages for work is the greatest difficulty in the whole situation. We proposed the making of lime and charcoal, but the people are still afraid to go to the forest for wood.

In spite of poverty, danger, crowded conditions, difficulties of all kinds, schools and religious services were going on as usual. Two Sunday services in Euzerli and three in Durtyol were well attended. An interesting service was held at Euzerli Monday evening when Sisag Ef. told the story of "A Modern Sir Galahad" to a crowded house. The room was lighted by two small kerosine lamps which left it in semi-darkness. Several of the men had come armed. One sat with his gun across his knees, while several other guns ornamented the corners of the room. Even the little children packed it on the floor around the pulpit listened intently for a full hour to this Turk's search for the truth.

A school of seventy children was being held in the Protestant church of Euzerli, and one of 150 in Durtyol. There are also large Gregorian schools in both places. In our Durtyol school, on my asking all from Durtyol itself to rise, only twenty-four stood up. That is, of the 150 children 126 were refugees. The teachers assured me the facts were as appeared. Probably the proportion in the other schools is about the same.

A mixed orphanage of 250, supported by an Armenian Egyptian Society, has been in existence there since the war. Buildings to accommodate another 400 children have just been erected by the same society, and 450 children have already been accepted. But there are many more orphans still uncared for. Among the Hasan Beyli refugees are 103 children, having neither mother nor father, besides 70 widows with small children. There is a small attempt at a hospital and clinic which is also supported by this Armenian Egyptian Society.

To meet the need in these two places the Relief Committee has sent 400 sacks of flour, 3 barrels of fat, 3,400 yards of native cloth, 53 woven floor mats, and a kilo of quinine. Also 1,750 blankets. These are sold at a low price, and the money used to pay the people for work. In this way the roads and water-ways in both places are being improved.

We made a short visit of one day to Alexandretta, where 1,500 refugees from Adana and Mersine have recently been transported. It is difficult to see how they can gain a living here, there being no factories, and, with the insecure condition of the country, few openings for work. It is hard for these poor people after those years of exile now not to be left free to choose their own place of abode.

Our return to Adana was largely a repetition of the journey out, except that we were able to go in one day without spending the night at Toprak Kalla. We noticed a difference in several Turkish villages which a week before had appeared deserted. During the week the inhabitants had returned, and were now busy gathering their cotton. Much of their wheat had been left to rot in the fields when they left, presumably

to join the Nationalists, three or four months ago. Their wheat crop is lost, and if the cotton is to be saved their whole strength must be given to gathering it. But the time has come for planting wheat for the coming year, and no plowing is being done for it. The two things that impressed me most deeply on the trip were the condition of the refugees from Hasan Beyli, and the fact that on all this great plain, so far as we could see, almost no plowing is being done in preparation for next year's wheat crop. Now is the time it *must* be done, if ever. The confidence of a year ago is lacking. The Armenians who planted last year, in many cases with borrowed money, lost everything. The Turks, either willingly or by force, joined the Nationalists, and just as their crop was ready to harvest left their homes, either to join in the fighting or from fear of the French. They left their wheat just as it was, either standing in the field, or lying on the threshing floor, and in both cases it is lost.

The few who have now returned are behind with their cotton picking, lacking in oxen for plowing, and probably lacking confidence in the future, as well as the means necessary for planting a new crop.

The prospect for next year's food supply on all this fertile plain are very poor indeed.

E. S. WEBB.

[The above report was sent to a Member of our Committee, who for several years worked in co-operation with Miss Webb, and did valuable work at Adana.—ED.]

The Fall of Hadjin.

On October 15th, after a siege of eight months, Hadjin fell into the hands of the Turkish Nationalists, an indescribable horror of massacre following. During the last two months the inhabitants were without bread, and were kept alive only by eating dogs, cats, donkeys, and even boiled shoe-leather. Many of the people had become walking skeletons. So when on Friday morning, Oct. 15, a concerted attack was made from all sides with three large cannon and many machine guns there was no strength to resist. The shells were of such size that any building on which they fell was destroyed. The Gregorian Orphanage building was destroyed by a single shell crashing through all the stories, but the children had previously scattered in the city. One which fell measured twenty c.m. in diameter, and was about two feet long. The Turks, on entering the city, began a systematic burning and annihilation. One who left the third day said not a single building or a single human being was left. The bridge at the entrance to the city on the Adana side was commanded by two machine guns which cut down all trying to flee in this direction. One who lay hidden for a day on the top of the mountain watching the destruction with a field-glass says the ground was covered with the dead. The road was so blocked that one could only pass by walking on the dead bodies. Most who escaped did so by fleeing to the mountains rather than going by any road.

A company of 365 fought their way through to

Jihan, reaching there in 14 days. They were besieged at a mill 15 miles from Jihan for four days. Twice during the time they succeeded in sending messages through begging for help.

It seems strange that the Government should not have known that three or four hundred Turks had gone out from Jihan to join in the attack on the Armenians. Finally, after losing fourteen of their number, when hope was almost gone, since their assailants had sent to Sis for a cannon, a Turk whom they had taken prisoner, led them out for five hours through the bed of the mill stream, through swamps where they could find no footing, often above their waists in water. At last, after indescribable hardships, they reached Jihan. Here their arms were taken. One hundred and fifty were sent to Durtyol



ARMENIAN WIDOW AND ORPHANS.

without reference to their wishes in the matter, while the rest, some on doctor's certificate for medical treatment, and some without permission, finally succeeded in reaching Adana, where friends and relatives were eagerly awaiting them.

Besides these others have come in singly, or in small companies, until now the whole number accounted for is about 465. Of these only 14 are women. No girls are among them.

We can get no word concerning the girls of the American orphanage. Fifteen boys from Hadjin are now in our orphanage here. Of these, two, Vahan Chobanian from Eeka (No. 64), and Rupen Shakhbasian from Shar (No. 58), were in the American orphanage. They fled to the city when the Turks entered, and escaped to the mountains with relatives. Four of these boys were in the Gregorian orphanage.

One man says he saw some of the girl teachers and the three sons of Minas Mootafian at the Government building. While he was there one of the girls from the orphanage came in wounded, and died about an hour later. Bedros, the brother-in-law of Minas Mootafian, who was in charge of the girls' orphanage, says he went to Minas to propose they try to escape together. But Minas said "I shall not leave the girls, if they are killed I shall die with them."

Some little light has been thrown on the incident of the Armenian soldiers breaking through the Turkish lines, and taking the Armenian orphans from the American school. It was an unauthorised act, done by a small company of Armenian soldiers on their own responsibility. They had previously made two successful foraging expeditions that same night. This gave them courage to try to rescue the girls from the hands of the Turks, and without consulting those in authority they started out. Their reasons for taking them were that that day the Turks had called across to them "We have taken your girls, and now we have become your brothers-in-law." Also the same day one of the orphan boys had escaped from the American compound, bringing word that they had all been numbered twice, that they had now been told to prepare their bundles since they were to be taken away that night, and that they were now shut up in a room under guard. This the soldiers understood to mean the girls were to be killed. Relatives of the children in the city began to cry, and this incited the young men to attempt to rescue. Not having seen the Hadjin missionaries I cannot say whether there was any foundation of fact in the boy's story or not. The success of those expeditions in bringing in food of which Hadjin was in such need, saved the young men from the punishment their unauthorised conduct would otherwise have brought upon them. When a month or two later, among the documents captured at Roumlu they found an order dated just before this time giving the names of sixty persons whose lives were to be spared, and making no mention of the orphans they felt their fears for them had been well grounded. The report that many of these orphans later died of starvation is without foundation. For many weeks they did not have bread, but they did have soup every day.

The six or seven thousand in Hadjin at the beginning of the siege were reduced to four thousand five hundred before the end came. But the orphans had food regularly.

We can get no word as to the fate of any in the American compound. One man says he saw Turks carrying off girls on their horses. But the order seems to have been death. Later the people who had escaped to the mountains were hunted with dogs, so probably there are few left. There is a report that 156 men, women and children who had been gathered up from various places were killed at Kars Pazar.

It is said that the Muftis of Kars Pazar, Sis and Marash all announced that any who did not go to the attack on Hadjin would not have the Koran read over them when they died, with the result that all the men went.

A man who came in later than most of the others had spent four days in Gurimze. He says the Greeks of all those villages are alive. The only Armenian he

heard of was a doctor in Feka, who was spared to dress the wounds of the Turks. He came by the regular road from Feka, travelling by night. He says he heard firing in the mountains below Feka, and thinks Armenians were still defending themselves there. Probably the last persons to leave Hadjin were a company of eleven wounded women. It seems that towards the latter part of the massacre a large company of men and women, including the Kisakes, the Mayor of the city, the priest, and other prominent people, were gathered by the Turks into the monastery. On Sunday, after the destruction of the city had been completed, the men of the company were separated from the women. The men were led away in companies of five or ten, and we can imagine the rest. The women were told to undress. Then the guns were turned on them, and later the work was finished with knives. Hours afterward, at midnight, eleven naked, wounded women, silently crawled out from this pile of dead, and made their way to the mountains. After wandering in the cold for several days they finally found six other women, also in hiding. These had no clothing to give, and the poor women were perishing with cold. On their insisting on lighting a fire, in spite of warning, the six women drew off into the bushes, leaving the eleven with their fire. They reasoned that they would perish with cold without it, and if the Turks found them it would only the sooner put an end to their misery. Later the six heard screams of the women, followed by shots, and knew what they feared had happened. These six women, after much suffering, finally succeeded in reaching Adana.

Are the Armenians mere pawns in the European game of politics? Is the small remnant of this nation, which has survived the exiling to be sacrificed in this way, and the world not even know it is being done? Have the civilized world become so accustomed to horrors that they do not even care?

E. S. WEBB.

Miracles and Revelations.

Letters which come from those who still serve in Turkey are full of marvellous, true tales of answers to prayer, of sudden deliverances, and of revelations of what Christian love leads Christian people to do. Such a letter is one which reached us in late September from Rev. James K. Lyman, whose station is Marash, but who has gone up and down the country administering relief, establishing orphanages, and helping the village people to look upward for help and to plan to take up life again. We quote a few paragraphs from this letter:—

"I have longed to visit these places and see what our orphanages are doing, but the Marash war and the events which followed did not make it possible for me to travel in those parts. However, I at length set out to make the rounds. . . .

Prayer Answered.

"In Yarpouz, we found the Armenians getting on well considering conditions in most places. It is true

they had evil days. The man with whom I stayed said: 'We heard that our neighbours were coming to kill us. I went into the house and called my wife. We took the family Bible and read from it, and prayed that God would watch over us. While we yet prayed, they opened the door and came in with their guns and swords. We do not know how, but God touched their hearts, and they turned and went as they had come.' Those neighbours afterward confessed that they came to kill, but somehow were restrained at the last moment."

Because Mr. Lyman and his carts were robbed and one of his guards killed in a desolate portion of the

the building was taken over by the Turkish soldiers. We heard of it and sent a telegram asking them to respect American rights. This had the desired effect, for without any warning they called the Khoja and handed him the keys of the house.

A Latter Day Parable.

"But the most interesting story Garabed Khoja tells concerns one of the orphan boys. During the winter, when the snow was on the ground and the weather was so cold that they were not opening their shops, a small boy, five or six years of age, was staying in the big mosque. The boy was sick, and for



MANY LIKE THESE TO BE RESCUED.

way to another of the villages where there was an orphanage, it was decided that he should return by another road, "by way of Chardack," through Circassian villages, which he says reminded him of his native land—"gardens with vegetables, orchards with apples, plums, peaches, etc., gabled houses all plastered and whitewashed; an Aryan race, eager for schools for their children and ready to take the Gospels I offered them."

Then comes the story of the orphanage at Albustan, which Mr. Lyman had established six months earlier, placing in charge the pastor, Garabed Khoja Hassessian. "He had many difficulties. For a while

two or three weeks had been unable to get about, and no one had taken care of him. Finally, the stench from the sick boy became so bad that the Mullah said:—

"We must have this boy moved; this is becoming unbearable."

"The registrar for the ward said, 'This boy must be moved, for who can come here to worship?'

"The rich man of the city said: 'How can we say our prayers with such a stench? This boy must be moved.'

"Then it occurred to some one to send him to the American orphanage. So they sent a gendarme to

inquire of Garabed Khoja if he would take the boy into the orphanage. He said he would take him. When he inquired if the boy had any sores, the gendarme replied, 'Only a small one or two.' When the boy arrived and the Khoja saw him, he was amazed, for he had never in his life seen anything that would compare with that boy. He said: 'Why did you bring him here? He will most certainly die.'

"The boy had his chin stuck fast to his breast. Both arms were stuck fast to his sides, and his clothes and his fez were grown fast. He was full of sores from head to foot. The Khoja heated some water, and proceeded to remove his clothes and give him a bath. Then he put some medicine on the sores, and the boy howled with all his might. However, the medicine proved beneficial, and in a few days all the sores dried up and the boy recovered. He is the brightest and the cheeriest little chap. He is a Kurd and his name is Hassan.

"Now the Turks come and ask where is the boy that was in the mosque. They refuse to believe that this is the same boy. But when he tells them he is the boy and that his name is Hassan they have to believe.

"One Moslem who came said: 'Our Mullah, and our registrar, and our richest man would cast the boy out in the winter, but you took him in and cared for him. That is what we should have done, but we did not. This shows that your religion is stronger and better than ours.'

The Lame, the Halt, and the Blind.

"The Kurdish Khoja who has helped Garabed Khoja in getting the children says: 'Of all the thirty-five children that they let you have, there was not one that wasn't lame, blind, with fever, full of sores, or something wrong. They didn't give you one single child that was healthy and strong.'

"Some of the people have tried to get the children to run away, telling them 'the Khoja will make Christian dogs of you.' However, the Khoja has taught them some hymns and some Psalms and the Lord's Prayer. Almost every day someone calls some of the boys and examines them to see what they are learning. The boys will repeat the hymns and Psalms, and then the people will shake their heads and say, 'This doesn't sound like Ghaurlik (Christian teaching); there isn't anything bad in this.' In this way, not only the children are learning something, but the people are also learning something from the children.

"When we consider the difficulties under which the orphanages have been started, it is nothing less than a miracle that anything has survived. How they have survived and succeeded, in spite of opposition, only God knows. The Armenians in Gerkusun and Albustan both say, 'Had it not been for the orphanage, we would none of us be alive to-day!' When one thinks of the faith and love that Garabed Khoja and Kevork Khoja have put into this service for these children, one is reminded of the Christ and His service on earth; and I think of Nazile, the Armenian widow who helps Garabed Khoja in caring for these children. The Turks have killed her husband. She lost her three children in the recent Marash war. They were massacred. Yet there she is, giving her life to help the Turkish and Kurdish orphans."

—The Missionary Herald.

New Opportunities for Christian Service in the Near East.

Paul, the great missionary, was constantly finding open doors to new opportunity, and the fact that obstacles and adversaries were in the way only seemed to give zest to the enterprise.

The Near East is one great open door, and the recital of its tragedies would present another witnessing of faith like the roll of honour in Hebrews 11.

It is in no cold-blooded spirit that we recognize the opportunity which the need of the Near East gives to us for a practical Christian ministry.

WHAT THEY NEED.

(1) The people must have food, shelter, and clothing, or die. The manner in which these come to them from Christians in other lands will help to shape their conceptions of real Christianity. (2) They need the ministry of healing. Even in normal times the scarcity of doctors, the ignorance of modern methods of sanitation and medicine, the lack of hospitals and nurses, present a strong appeal for aid; how much more in these days of misery following the war, with every disease-breeding agency heightened in power and the means of combating it lessened. The work of such men as Dr. Shepard, of Aintab, is a new revelation of the Christ to Christian and Moslem alike. (3) They need education. The final solution of their most pressing problems will never be reached except as it comes through the wise guidance of their own leaders, trained in the principles of fairness, justice, and goodwill. We must strengthen and develop the work of the many schools and colleges throughout the country that are preparing young men for these institutions of higher education. (4) The women need help in finding a new life. The old seclusion of the harem is passing. Women dare to appear with unveiled faces upon the public street. Whither shall this liberty lead them? To make it safe, we must multiply such influences as are exerted in the American schools and colleges for girls. (5) They must have our sympathetic help as a nation. In the present confused state of international affairs, it is not easy to see just where or how we can be most helpful. We cannot, however, relapse into indifference to their need without dishonour and without forfeiting any claim to being a truly Christian nation.

—The Missionary Herald.

Intellectual Renaissance.

In 1820 throughout the Turkish empire there was practically no modern education. The few schools which did exist were almost entirely ecclesiastical, maintained for the purpose of teaching a few men to conduct religious services. This was largely true of all schools, whether Armenian, Greek or Turkish. Nowhere in the country were there schools for girls, the idea prevailing generally that girls could not learn to read, even if they were worth educating. The great mass of the people were unable either to read or to write. Ignorance even in the capital was dense, but

it was much greater in the interior cities and towns. Often a large group of villages possessed not one person who could write or read a letter.

Argument is not required to show that no real reform could be introduced into the country without inaugurating some system of education. There must be produced readers and a literature if the intellectual and moral life of the people was to be raised. If the old Gregorian Church was to become enlightened in its belief and practice, there must be educated leaders as well as an intelligent laity. For this reason the missionaries began with an effort to awaken the intellects of the people. The Lancasterian schools that were so popular for a period in the capital had their value and exerted a good influence. The school of Pashtimaljian sprang from the aroused desire of the people for education and the conviction of the leaders of the Church that only educated leaders could be wisely trusted and followed. There were other schools supported and directed by the Armenians themselves, but springing largely from the persistent effort of the missionaries. Until 1839 it was hoped that all the work of modern education among the Armenians would be carried on by the Armenians themselves, so that the missionaries need not open schools of any kind.

As the zealous ecclesiastics became more and more suspicious, restrictive measures were applied. It was observed that those who studied in the schools were among the leaders seeking to reform the errors which were destroying the spiritual influence of the Church. It soon became evident to the missionaries that they must take a direct part in the work of education. In 1840 Bebek Seminary for training the young men was opened. The head of this school was Cyrus Hamlin.

The seminary at Bebek was begun just as the persecution of the evangelicals at the capital was becoming acute. Early in his career Dr. Hamlin was impressed with the fact that the school must succeed in the face of direct opposition from Russia. During his first year in the mission, while he was learning the Armenian language, his teacher was suddenly seized at the order of the Russian ambassador and deported to Siberia. Dr. Hamlin and Dr. Schaffler repaired to the Russian embassy and protested against the high-handed proceeding. The ambassador haughtily replied, "My master, the Emperor of Russia, will never allow Protestantism to set its foot in Turkey." Dr. Schaffler, bowing low to the ambassador, gave the reply which has become historic, "Your Excellency, the kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot."

Dr. Hamlin threw himself into the work of the seminary with all his intense and resourceful energy. Thwarted at a hundred points, he saw that a vernacular training was not sufficient for the full equipment of the young men under his care to prepare them for positions of largest leadership. The Jesuit schools taught their pupils French so that all their graduates knew a European language. As yet the Armenian literature was very circumscribed and most inadequate to meet the intellectual and spiritual requirements of intelligent directors of a great national reform movement.

The story of the building of the now famous Robert College under an imperial irade from the

Sultan, and upon the most commanding site along the entire length of the Bosphorus, is now so well known that it need not be repeated.

Whatever differences of opinion existed as to the place of English in the educational system of Turkey, there was practical unanimity in the belief that reform in the empire demanded the creation and the maintenance of a system of schools which should include all grades, beginning with the primary. It was necessary to begin with the most rudimentary teaching before higher institutions could be sustained. The seminaries already referred to were not by any means colleges. They taught many studies of the lowest grades. As most of the pupils were mature in years, they made speedy progress and often astonished their teachers by their rapid advancement and clear grasp of abstruse subjects.

At every station where missionaries settled, schools sprang up and were at once widely patronized. In the large centers like Erzerum, Harpoot, Aintab and Marsovan, where the people were unusually intelligent and eager for an education, there was marked development and a rapid rise in the grade of the central schools. Colleges were not then developed, for there were no natives qualified to teach the studies of college grade, while there were no preparatory schools fitted to train students for college work. At that time the country itself was not in a condition to demand a college education. In the meantime Robert College was taking the lead in the higher education of men, although its work was then far inferior to the courses it now offers. Educators throughout the empire were closely watching the new institution upon the Bosphorus, which became the pioneer and leader for the entire country.

While Dr. Hamlin was in the midst of his efforts to organize and construct a college for Turkey, the Rev. Crosby H. Wheeler, also from the State of Maine, was sent into Eastern Turkey as a missionary, and with designation to Harpoot. With his keen vision and unconquerable energy, he became the pioneer of education at Harpoot. Under his leadership, strongly seconded by Rev. Dr. H. N. Barnum, the seminary for young men at that place rapidly developed, until in 1878 it was merged into Armenia College, afterwards changed to Euphrates College.

The same process of growth that has been noted at Harpoot took place also at Aintab, which is distant some eight days' journey from Harpoot, upon the south side of the Taurus Mountains. In the meantime, the educational work at Beirut had made rapid strides, developing into a college which later became the largest and most influential educational institution in Syria and one of the most important in the Levant.

Space will not permit the mention in detail of Anatolia College at Marsovan, St. Paul's Institute at Tarsus, and the International College at Smyrna. The last two named are of comparatively recent elevation to the grade of college, while the former had had a record of college work of a quarter of a century.

The Syrian Protestant College at Beirut was begun as an institution of higher learning in 1866 by Rev. Daniel Bliss. What Dr. Hamlin was to Robert College and Dr. Wheeler to Euphrates College, and Dr. Tracy to Anatolia College, Dr. Bliss has been to

this college in Syria. To-day with a campus of over forty acres, with five departments, including medicine, pharmacy, and a commercial course, and some seven hundred students in attendance from not less than fourteen nationalities, including Druses, Jews and Moslems, drawn from all parts of the Levant, from Persia and the Sudan, this college stands among the first in the empire for equipment and influence.

Educational work for girls started more slowly and did not make such rapid progress as the work among young men. There was not at the beginning a manifest demand for the education of girls. Among all classes in the country was an inherent prejudice against the intellectual or social advancement of women.

Under the impulse of the reform movement it was impossible to keep out schools for girls. These multiplied in the large cities first, and then extended into the interior until they became almost as popular as the schools for young men. The Mission School for girls in Constantinople became the foremost institution of its kind in the empire. After passing through several changes, all in the line of progress, it became, nearly twenty years ago, the American College for Girls in Constantinople. It is to-day the most advanced school for the education of women in the Levant. Euphrates College at Harpoot has also a female department, while in Central Turkey at Marash there is now a collegiate school for young women as well as a similar institution at Smyrna. These schools, for both boys and girls, are overcrowded with students and have been from the beginning. It has been impossible to keep pace by enlargement with the increasing desire on the part of the people for the education of their children.

The collegiate institutions are well scattered over the length and breadth of the country. The two colleges for boys which are the nearest together are St. Paul's Institute at Tarsus and Central Turkey College at Aintab, and yet these are some four days' journey apart. The students in Beirut speak Arabic for the most part; those in Marash and Aintab use Turkish; those at Harpoot, Armenian; at Marsovan and Smyrna, Armenian, Greek and Turkish; and those at the American College for Girls and at Robert College, both in Constantinople, use about all the languages of the empire. English is taught in all and constitutes, in some of the institutions, the only common tongue, as, for instance, in Robert College there are seldom less than a dozen nationalities and languages represented among the students. The only language they all wish to master is English. This became, then, the common linguistic meeting-place of scholars in the Ottoman empire.

—*New Near East.*

The Armenians.

The Armenians trace their ancestry back to Noah. The country which they have always occupied in whole or in part embraces the upper waters of the Euphrates, the Tigris, the Halys and the Araxes rivers, which flowed from the Garden of Eden. Contemporaneous

history speaks of the parricidal son of Sennacherib who, escaping from his pursuers, fled into the land of Armenia. The Armenians provided Tyre with horses and mules and the King of Armenia was an ally of Cyrus the Great in the sixth century before Christ. Herodotus speaks of the absorption of the Armenian Empire into that of Darius 514 years before Christ. Since that time this ancient and honourable race has figured largely in the history of all that country. Before Christ they were the powerful allies of Rome and for centuries were recognized by Persians and Assyrians and other adjacent nations as a powerful people. Their last kingdom was in northern Cilicia. In 1375 this kingdom was finally absorbed into the rapidly rising Turkish Empire, and from that time on Armenia has had no separate, independent national existence.

The Armenians have been throughout history renowned for their military prowess, commercial ability, agricultural resourcefulness, their industry and their devotion to domestic pursuits. The race has produced many eminent men. The general whom Darius Hystaspis chose to support the Achaemenidae dynasty was an Armenian, as was also Narses, who made the armies of Justinian invincible. An Armenian, Exarch of Ravenna, wielded a mighty sway in Italy in the seventh century. Nubar Pasha, the regenerator of Egypt and twice its Prime Minister, was an Armenian, and his son Nubar Boghos, with headquarters in Paris, is to-day recognized as the leader of the Armenian peoples, both within and without the Turkish Empire.

Armenians have been no less conspicuous in the world of statesmanship, scholarship, and art. It was through the collaboration of two Armenian statesmen that the Turkish constitution was framed and promulgated by Abdul Hamid when he first ascended the throne. Armenians published the first newspaper in the Turkish Empire. Members of this race have figured largely among the distinguished financiers of Turkey and in all the great movements for good government and for reform in the Near East.

In 301 A.D. the Armenian nation adopted Christianity as its national religion. This was the first nation to take this step, which clearly indicates that prior to that date Christianity had been taught and practised among them. There is evidence that during the life of Christ Armenian leaders in the vicinity of Aleppo came into contact with Christ Himself and after His death with His disciples.

In the modern intellectual revival in Turkey the Armenians were the first to respond.

—*New Near East.*

BALANCE SHEET.

The Balance Sheet for 1920, together with Subscription Lists from October to December, will probably appear in the next Magazine.

A Subscriber to the "Friends of Armenia" Relief Funds has kindly promised to send all profits for our work accruing from orders received for the following: --

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